GOD

and the

KING:

OR,

A DIALOGVE

ſhewing that our Soueraigne Lord *King* IAMES *beeing immediate* vnder God within his DOMINIONS,

Doth rightfully claime whatſoeuer is required by the Oath of ALLEGIANCE.

CAMBRIDGE,

Imprinted by his Maieſties ſpeciall *priuiledge and commaund.*

1616.

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GOD *and the* KING:

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ſhewing that our Soueraigne Lord *King* IAMES *being immediate vnder God within his Dominions, doth rightfully claime whatſoeuer is* required by the Oath *of Allegiance.*

Theodidactus.

OV are well met friend *Philalethes*; your countenance and geſture impoꝛt that your thoughts are much buſied: What may be the occaſion of theſe meditations?

Philalethes. Somewhat I heard

this euening praier from our Pastor in his Catechisticall Expositions vpon the fifth Commaundement, a *Honour thy Father and thy Mother:* who taught, that vnder these pious & reuerend appellations of *Father* and *Mother*, are comprised not only our natural Parents, but likewise all higher powers; and especially such as haue Soueraigne authority, as the Kings and Princes of the earth.

a Exod.20.

Theodidactus. Is this doctrine so strange vnto you, as to make you muse thereat?

Philalethes. God forbid: for I am well assured of the trueth thereof, both out of the word of God, and from the light of reason. The sacred Scriptures doe style Kings and Princes, the b *nursing Fathers of the Church*; and therefore the nursing Fathers also of the Common-weale: these two societies hauing so mutuall a dependance, that the welfare of the one is the prosperitie of the other.

b Esay.49.

And

And the euidence of reason teacheth, that there is a stronger and higher bond of duty between children and the Father of their Countrie, then the Fathers of priuate families. These procure the good only of a few, and not without the assistance and protection of the other, who are the common fosterfathers of thousands of families, of whole Nations and Kingdomes, that they may liue vnder them an honest and peaceable life.

There beeing so firme and neere an obligement of subiects in duty and obedience vnto their Prince, I could not but seriously meditate with my selfe, or rather enter into some thoughtfull admiration, how there should be any so far vnnatural and forgetfull of their many wayes bounden and inbred duty, as to enforce his most excellent Maiesty to secure himselfe of his subiects loyalty & allegiance by a solemn oath.

Theodidactus. Such is the generall prauitie and corruption of men,

men, that in moſt kingdomes and common-weales, there haue euer riſen ſome ſeditious Corathes, and rebellious Shebas.

Philalethes. It may be vpon ſome extraordinarie prouocation by the cruell oppreſſions and inſolent tyrannies of Gouernours.

Theodidactus. Nay, frequently men onely out of pride and ambition, or out of a blinde and intemperate zeale, or from the effect of both (whē they are checked by the raines of gouernement) repining diſcontent, haue ſowne the tares of ſedition againſt the moſt vertuous and religious Princes; and vngratefully plotted their ruine, euen when they haue bēn moſt propitious and indulgent towards them.

What Prince was euer more mercifull and compaſſionate then King Dauid, as being faſhioned and framed wholly according to his heart, who is the God of mercy and compaſſion? yet wicked *Sheba* the ſonne of *Bichri*, lifted vp his hand 22. Sam. 20.

againſt

against him, and blew the trumpet of schisme and sedition, to rent his Kingdome from him.

That peacefull and moderate Emperour Augustus, honoured by his enemies for his Princely vertues, was assailed [b] tenne seuerall times by conspiratours. Vespasian euen composed of mildnesse and clemencie, [c] had daily treasons against him; and his sonne Titus for his pleasing and amiable vertues, tearmed by [d] Suetonius, the loue and delight of mankind, wanted not a [e] traiterous Cecina.

[b] Suet.c.19.
[c] Suet.c.25.
[d] Suet.c.1.
[e] Cap.6.

But leauing auncient and forraigne, and to instance in moderne and domesticke examples (as most powerfull to perswade, being fresh in our memories) his Maiesties clemency towards the Romanists and Papall faction, at his happy entrance into this Kingdome, was rare and admirable; especially if we consider their disloyaltie and sanguinarie attempts against Queene Elizabeth of blessed memorie, only

under

vnder pretence of promoting their superstition, whereunto his Maiestie was a constant & professed opposite, as wel as his Royall Sister.

In the beginning of Queene Elizabeths raigne, the [a] most part of such as were addicted to the Romane Superstition, communicating with vs in diuine Seruice, liued free from all punishment or molestation, & enioyed common fauours and benefits with other of her Maiesties loyall Subiects. Of which their practise, the Pope beeing aduertised by some feruent and zealous Romanists, & that thereby in time his adherents would by little & little, wholly consociate themselues with our Church, and so all hope would be lost by a home-party, of reducing this Kingdome vnto his subiection, out of which his predecessors had gathered such rich treasures. Pius Quintus to preuent so great a damage vnto the sea of Rome, & for this purpose to make an open Schisme between his deuoted

[a] Apologie of Ecclesiasticall Hierarh. c. 1.

1569. 11. Eliz.

usted vassals, and her Maiesties dutifull and faithfull Subiects; hee sent Moreton an English Priest, to declare by his Papall Authority vnto the then Earles of Northumberland and Westmerland, vpon whom multitudes of Popish people in the North were dependant, that Queene Elizabeth was a Heretike, (& therefore that they ought to haue no communion with her in ciuill affaires, much lesse in Religious) because by beeing an Heretique, she was fallen from all Dominion and power, and they were not compelled to obey her lawes and Commandements. *Sand. l. 7. de visib. Monar.*

Whereupon they raised an army of foure thousand footmen, and fiue hundred horse, for the maintenance of the libertie of their conscience, and the reformation of Religion; pretending they were driuen to take this enterprise in hand, least otherwise forraigne Princes might take it vpon them, to the great perill of this Realme: which forces *a Stow in annal. 12. Eliz.*

were

were soone vanquished, and onely some cheife conspirators receiuing condigne punishment for their rebellion: other Papists that did not partake in this seditious commotion, (through the Gracious disposition of her Maiestie) enioyed the same libertie they did before.

But Pius Quintus was neither mitigated by her Maiesties Clemencie, nor daunted with the ill successe of his factious Complices: for being informed that his proiects tooke not that effect he expected, [b] because all the Catholikes knewe not that Queene *Elizabeth* was declared an Heretique: not long after he did publish a Bull, wherein out of the soluenes of his power, he denounced Queene *Elizabeth* an Heretique, and that such as did cleaue vnto her, should incurre his curse; that she was depriued of all Dominion and dignitie; that her Nobles and people, or any other that had sworne obedience vnto her, were freed from this oath, and from all Alle-

[b] *Sand l.7. de visib. monarch.*

Ann. Dom. 1570. 12. Eliz.

Allegiance and fidelitie; commanding them not to obey her lawes vpon paine of his curse.

And that this Bull might be the more generally knowne vnto Romanists, and to gaine vndoubted credence thereunto, he caused it to be printed at Rome, to be signed by a publique Notary, sealed with the seale of his Court, and at length being sent into England, it was fastened by one Pelton deepely plunged in the Romane superstition, vpon the gates of the Bishop of Londons Palace.

And although these Papal thunders, and curses of Pius Quintus were but as [c] the noise of thrones vnder the pot, and vanished like the vapour of smoake: yet Gregory the thirteenth immediately succeeding Pius Quintus, confirmed and ratified his Bull, erected a [d] Colledge at Rome, gaue a pension to an other Colledge at Doway, to be receptacles for Fugitiues and discontented persons in England, to bee instructed

c Eccles. 7. 8.

d 1578. 20. Eliz.

structed in schoole-points of seditiō (as it is manifest by the bookes and writings of their then cheife Masters and Oracles [b] Bristow and Allen) and from thence to be secretly conuayed into this Kingdome to perswade men they were bound to obey the Popes Bulls, and excommunications, to renounce their naturall Allegiance vnto her Maiesty, and take part with any domesticall or forraine power to depose her from her Regall Throne.

[d] See *Bristowes motiues. mot.* 15. 40. And *Allens* defence *Eng. Cathol. c.* 4.

The most eminent and principall men of note amongst these fugitiues were the Iesuites Campian and Parsons, who at the commaundement of Gregory the thirteenth, comming towards this Kingdom, desired of him that the forenamed Bull of Pius Quintus, which himselfe also had established, might so bee vnderstood, [e] As to bind the Queene and the Heretiks (but not the

[e] Instruments of this interpretation found amōgst Papists. 1580. About this time *Parsons* writ the reasons of refusal of going to Protestant Churches, vpon which writing (saith the Apologie of the Ecclesiasticall Hierarchy) whē many cheife men refused to go to heretical seruice, there was called a Parliament in the end of the same yeare, and the lawe of twentie pound a moneth for Recusancie was ordained, but no capitall Law made against Priests or their receiuers.

the Catholiques) as matters then ſtood, but when there might bee had a publike execution thereof. With theſe inſtructions they entred England, and Saunders the ſame time Ireland, with an army from the Pope, to ſuccour the Rebel Deſmond. And as Saunders laboured by violence and force of Armes to enthrall mens perſons: ſo theſe with artificiall and plauſible perſwaſions, to captiuate their ſoules, and preuailed with many, together with a refuſall of communicating with vs in the religious worſhippe of God, to renounce their ciuill duty and allegiance vnto their Soueraigne.

And thus by the ſeditious practiſes of Jeſuites and Prieſts, this ſeparation of her Maieſties Subiects from diuine Seruice daily encreaſing, and accompanyed with a perillous diſſolution of the bond of her ciuill obedience: Yet her Maieſtie out of her great moderation, and incomparable gwdneſſe of na-

ture, impeached none of these rebellious Separatists, either in their liues, lands, goods, or liberties; but onely by a decree in Parliament, punished them with a pecuniary mulct for the time they refused to come vnto the Church, and published a Proclamation for the Reuocation of all such as remained beyond the Seas vnder the colour of study, to be the Authors of treasonable attempts.

An. Dom. 1581. 24. *Reg. Eliz.*

Wherewith these seede men of sedition were no way suppressed, but rather did daily multiply, and at length grewe vnto that height of impietie, as to animate sundry desperate persons, and sonnes of Belial; as Arden,* Parrie, and others of the same ranke, with hope of eternall saluation, to lay violent hands vpon her Maiesties sacred person: and became principall agents to incite the King of Spayne (then entering into hostility with this land) to inuade the Realme, assuring him to haue here a partie of Roma-

* 1582 25. *Eliz.*

1583. 26. *Eliz.*

Romanists, ready to assist such power as he should set on land, for subduing of this potent Kingdome.

Which unchristian and unnaturall enterprises of fugitive Jesuites, and Priests, covered with the mantle of zeale and Religion, enforced her Majesty after much patience and longanimitie, to enact by publike authoritie of Parliament; that if any Iesuites or Priests made in parts beyond the Seas, according to the rites of the Romane church, came into this Realme, they should be adiudged traytors, and suffer as in case of high treason. 1584 27. Eliz.

All these notorious seditions and rebellions, hatched and produced by the Papall faction, and their cheiftaines Jesuites, and Priests, out of a zeale to reduce into this land the Idolatrie of Rome; and the iustice and equity of the forementioned Lawes made by the late renowned Queene, to suppresse, and preuent them, were well knowne vnto his most excellent Majestie: and

therefore at his happy inauguration vnto this Kingdome, out of his owne maturenesse of iudgement, and grounded perswasion of the truth, beeing resolued to tread the steppes of his Royall Sister, and by the light of the Gospel to extinguish the Egyptian darkenesse of Popery, hee could not but in his Princely wisedome more then coniecture, that the like disloyall attempts might be practised against his sacred dignity and person by these Romanists. Notwithstanding, out of his gracious inclination vnto pittie and mercy, desiring to conquer euill with goodnesse, in the beginning of his raigne hee set
1603. at libertie all Iesuites and Priests that were imprisoned, and vnto such as lurked in secret corners of the Land, hee gaue them leaue openly to professe themselues to bee such; so that both by a certain day would depart the Realme. And as for other recusant Papists, refusing to partake with vs in the sincere

cere worship of GOD, hée frées them from all pecuniarie mulcts imposed vpon them by the Lawe, honoured many of them with Knight hood, gaue them frée accesse vnto his Court and presence, bestowed equall fauours vpon them, with their opposites in profession: they were not prouoked by any tyrannous cruelty or oppression vnto any seditious enterprises.

Philalethes. Surely no, but rather had iust cause to be truely dutifull and loyall to his Maiestie; who thus did change deserued iustice into mercie and clemencie.

Theodidactus. The mercie indeede and fauour of Kings & Princes is like a [a] cloud of the latter rain, and worketh much euen vpon minds not well disposed. But some of these Romanists were of so rancorous spirit, and bruitish ingratitude, that whilest they peaceably enioyed the forerecited fauours, they did plot a treason barbarous for crueltie, vnmatchable in re-

[a] Prou. 16. 15.

gard of example: the horrible destruction by Gunpowder of the King, Queen, their royall Pregenie, and the whole Court of Parliament at once.

Philalethes. Did the bloodie Actors of this monstrous attempt alleadge no motiue or reason thereof?

Theodidactus. None, but their fanaticall zeale to promote the Romish Religion: which enraged affection out of charitie is not to bee supposed to bee in all of that profession; and in wisedome to be feared least it be in some suruiuing these offenders: And therefore to discerne the one from the other, the Oath of Allegiance, (which hath occasioned this our conference) was principally framed.

Philalethes. They that will be so impious as to lift vppe their hand against Gods annointed, little feare the hainous sinne of periurie: and therefore this Oath will not much auaile to discouer such

such treacherous persons.

Theodidactus. **An Oath is a most sacred bond, and with a secret terrour imprinted by the immediate finger of God in the taking thereof, doth so straitly oblige the inmost soule and conscience, that although many men bee obdurate vnto other grieuous sinnes, yet they will bee tender and sensible of the violation of an oath.** Very often (saith Saint *Augustine*) men prouoke their wiues whome they suspect to be adulterous, to cleere themselues by an oath; which they would not do, vnlesse they did beleeue that those which feare not adulterie, may feare periurie: for indeed (saith he) some vnchaste women which haue not feared to deceiue their husbands by wantonnes, haue been afraid to vse GOD vnto them as a witnesse of their chastitie. **In the mariall continuation of the husband and wife, there is a liuely resemblance of the obligation of subiects in ciuill alle-**

Contra mendac. ad Conf. c. 21.

giance vnto their Prince: for as the coupling of the wife vnto the husband in dutifull obedience, so of subiects vnto their Prince in loyaltie and fidelity is a very neere and neere vnion; and as the [a] husband is the head of the wife, so is the [b] Prince of his subiects. As therefore experience in the daies of Saint Augustine taught, that wiues did rather dread wilfull periurie, then vndutifulnesse towards their husbands, so it is now to bee presumed, that many subiects will abhorre the same crying sinne more then disobedience.

a 1. Cor. 11. 3.

b 1. Sam. 15. 17.

Philalethes. But is there any example in former ages of the like oth for the trying of the loyalty of the subiects vnto their Soueraigne?

Theodidactus. About a thousand yeeres since, the same oath in substance was vsed in Spaine, and ratified by the Canons of diuers famous Councils of Toledo: For whereas there was a generall report, that there was such perfidiousnesse

Concil. Toletan. 4. can. 74.

ouſneſſe in the minds of many people of diuers Nations, that they made no conſcience of keeping their oaths and fidelitie, that they had ſworne vnto their Kings, but did diſſemble a profeſſion of fidelity in their mouthes (like vnto equiuocating Papiſts) when they held an impious perfidiouſneſſe in their hearts: The fourth Councell of Toledo decreed (as alſo other a Counſels held in the ſame Citie) that bwhoſoeuer of vs, or of all the people through all Spaine, ſhall goe about by any meanes of conſpiracie or practiſe, to violate the oath of his fidelitie, which hee hath taken for the preſeruation of his Countrie, or of the Kings life; or who ſhal attempt to lay violent hands vpon the King; or to depriue him of his Kingly power, or by tyrannical preſumption, vſurpe the Soueraigntie of the Kingdome, let him be accurſed in the ſight of God the Father, and of his Angels: and let him bee made and declared a ſtranger

a Concil. Toletan. 6. 10.

b C. Can. 74.

from

from the Catholike Church, which he hath profaned with his periurie.

Philalethes. Hath this oath any agreement & correſpondence with the oath of Allegiance vnto the Kings Maieſtie?

Theodidactus. **Almoſt in euerie point and circumſtance, as you wil eaſily perceiue, if I ſhall but read the Oath of Allegiance vnto you out of this Booke which I haue in my hand: for the tenour hereof is thus word for word.**

I *A. B. doe truely and ſincerely acknowledge, profeſſe, teſtifie, and declare, in my conſcience before God and the world; that our Soueraigne Lord King* IAMES *is lawfull and rightfull King of this Realme, and of all other his Maieſties Dominions and Countries; and that the Pope neither of himſelfe, nor by any authoritie by the Church or Sea of Rome, or by any other meanes with any other, hath any power*

power or authoritie, to depoſe the King, or to diſpoſe any of his Maieſties Kingdomes or Dominions; or to authorize any forraine Prince to inuade or annoy him or his Countries, or to diſcharge any of his ſubiects of their allegiance and obedience to his Maieſtie, or to giue licence or leaue to any of thē to beare armes, raiſe tumults, or to offer any violence or hurt to his Maieſties royall Perſon, State, or Gouernement, or to any of his Maieſties ſubiects within his Maieſties Dominions.

Alſo I do ſweare from my heart, that notwithſtanding any declaration, or ſentence of excommunication, or depriuation, made, or granted to be made, or granted by the Pope, or his ſucceſſors, or by any authority deriued, or pretended to be deriued from him, or his Sea, againſt the

the ſaid King, his Heires or Succeſſors, or any abſolution of the ſaid ſubiects from their obedience; I will beare faith and true Allegiance to his Maieſtie, his Heires and Succeſſors, & him and them will defend to the vttermoſt of my power, againſt all conſpiracies and attempts whatſoeuer, which ſhal be made againſt his or their Perſons, their Crowne and dignitie, by reaſon or colour of any ſuch ſentence, or declaration, or otherwiſe; and wil do my beſt endeauour to diſcloſe and make known vnto his Maieſty, his heires and Succeſſors, all treaſons, or traiterous conſpiracies, which I ſhall know or heare of, to be againſt him, or any of them.

And I doe further ſweare, that I doe from my heart abhorre, deteſt, and abiure as impious and hereticall, this damnable doctrine,

and

and position, That Princes which bee excommunicated or depriued by the Pope, may bee deposed or murthered by their Subiects, or any other whatsoeuer.

And I doe beleeue, and in my Conscience am resolued, that neither the Pope, nor any person whatsoeuer, hath power to absolue me of this Oath, or any part thereof, which I acknowledge by good and full Authority to bee lawfully ministred vnto mee, and doe renounce all pardons, and dispensations to the contrarie. And all these things I doe plainely, and sincerely acknowledge and sweare, according to these expresse words by me spoken, and according to the plaine and common sense, and vnderstanding of the same words, without any equiuocation, or mentall euasion, or secret reseruation whatsoeuer. And

I doe

I do make this recognition, and acknowledgment heartily, willingly, and truely vpon the true faith of a Christian: So helpe me God.

Philalethes. There is indeede betweene this Oath, and the former, established by the Councels of *Toledo*, a perfect harmony, if we respect the substance of the matter in them, saue that the former oath is more generall, and concise: the latter more diffuse and particular. And therefore I would intreat you for my more cleere and distinct apprehension thereof, to resolue it into the seuerall heads and branches of which it doth consist.

Theodidactus. I shall presently giue you satisfaction heerein. In an oath, there is the matter or truth which wee sweare, or the forme and manner how we are to sweare. The manner of taking this oath, is to sweare plainely, sincerely, and without all equiuocation, mentall reseruation, or secret

secret interpretation, [a] in iustice, iudgment, and truth: otherwise then that infamous heretique [b] *Arius* swore, who being demanded by the Emperor whether he would subscribe vnto the Nicene Faith, which condemned his heresie, denying the Godhead of Christ; hee forthwith yelded hereunto; and being further required by the Emperour (suspecting his dissimulation) to sweare vnto the same Faith; hee writ his owne hereticall confession, subscribed it, hidde it in his bosome: and then hauing a mentall relation vnto this confession, hee tooke an Oath, that he had truely and from his heart subscribed. In which perfidious action, the wretched heretique was either ignorant, or wilfully forgetfull, that by [c] whatsoeuer art of words any man sweareth, yet God who is the witnes of the conscience accepteth it, as he doth to whom the Oath is made.

[a] Ier. 4. 2.

[b] *Socrat. hist. lib. 1. c. 25. Niceph. hist. l. 8. c. 5.*

[c] *Isidor. Hisp. al. Sentent. l. 2. c. 31. Bern. de inter. Dom. c. 15.*

The matter or maine subiect of this

this Oath, which is the principall thing whereof I conceiue you desire to haue a more distinct and full vnderstanding: may to this purpose be resolued into these ensuing assertions.

1. *Our Soueraigne Lord King* IAMES *is the lawfull King of this kingdome, and of all other his Maiesties Dominions and Countries.*
2. *The Pope neither by his owne authoritie, nor by any other authority of the Church, or of the Sea of Rome, nor by any other meanes, with any others helpe, can depose his Maiestie.*
3. *The Pope cannot dispose of any of his Maiesties Kingdomes and Dominions.*
4. *The Pope cannot giue authority to any forraigne Prince to inuade his Dominions.*
5. *The Pope cannot discharge his Sub-*

Subiects of their Allegiance vnto his Maieſtie.

6. *The Pope cannot giue licence to one, or more of his ſubiects to beare armes againſt him.*

7. *The Pope cannot giue leaue to any of his ſubiects, to offer violence vnto his royall perſon, or to his Gouernement, or to any of his Maieſties ſubiects.*

8. *Although the Pope ſhall by ſentence excommunicate, or depoſe his Maieſty, or abſolue his ſubiects from their obedience, notwithſtanding they are to beare Faith and true Allegiance vnto his Maieſtie.*

9. *If the Pope ſhall by ſentence excommunicate or depoſe his Maieſtie: neuertheles his ſubiects are bound to defend his perſon and Crowne againſt all attempts and conſpiracies whatſoeuer.*

10. *If the Pope ſhall giue out any ſentence of excommunication, or depriuation againſt his Maieſtie; notwithſtanding his ſubiects are bound to reueale all conſpiracies, and treaſons againſt his Maieſtie, which ſhall come to their hearing & knowledge.*

11. *It is hereticall and deteſtable to hold, that Princes being Excommunicated by the Pope, may bee depoſed or murthered by their ſubiects, or any other.*

12. *The Pope hath not power to abſolue his Maieſties ſubiects from their Oath of Allegiance, or any part thereof.*

Philalethes. By theſe affertions thus diſtinctly propoſed, I confeſſe I doe conceiue the principall contents of this oath more cleerly then before: But I would not only haue a full and through apprehenſion of this

this oath, but likewiſe vpon any occaſion, for the more expedite performance of my duty vnto his excellent Maieſtie, readily remember it; which I ſhall be the better able to do, if you would be pleaſed to reduce this multiplicitie of aſſertions vnto ſome fewer heads.

Theodidactus. This may eaſily bee accompliſhed. There are two ſpeciall grounds, or foundations of true Soueraignty in our gratious Lord the King. The one; that receiuing his authoritie only from God, he hath no ſuperiour to puniſh or chaſtiſe him but God alone. The other, that the bond of his ſubiects in obedience vnto his ſacred Maieſtie is inviolable, and cannot be diſſolued. Theſe two generall heads preſuppoſing the vndoubted truth of the firſt aſſertion, [Our Soueraigne Lord King IAMES is the Lawfull King of this Kingdome, and all other his Dominions and Countries] becauſe the * moſt ſeditious impugners of his Maie-

* *Hæ iuramenti partes veræ ſunt quod Iacobus ſit legitimus Rex Angliæ, Scotiæ, Hiberniæ, &c. Becan. controu. Anglic. cap. 3.*

* Euery Engliſh Catholike doth profeſſe his Ma-

iesty to be his true and lawfull King.

Parsons in his iudgement of the Apologie. part.1.num.32.

ſties crowne and dignitie, freely acknowledge it) comprise all the other aſſertions, as euen now I ſeuerally propoſed them out of the oath of Allegiance.

For to beginne then with the firſt head, ſeeing when God would denounce his moſt heauy iudgements againſt wicked Kings that tranſgreſſed his Lawe, as againſt Saul and Reboboam, hee threatneth them with renting their Kingdomes from them, and making their houſes deſolate: the depoſing of a King, the diſpoſing of his Dominions vnto an other, the hoſtile inuading of his Countries, muſt néedes be a grieuous chaſtiſement: And therefore if his Maieſtie hath no ſuperiour beſide God to puniſh him, the Pope as his Superiour cannot by any meanes whatſoeuer depoſe him, diſpoſe of his Dominions, inuade his countries: which is the effect and ſubſtance of the ſecond, third, and fourth aſſertions.

Philalethes. Doth the ſame generall

nerall ground of his Maiesties Kingly Soueraignty comprehend the rest of the assertions?

Theodidactus. No: for they are all contained within the limits of the second principle of Royall soueraignty: that the bond of the Kings subiects in obedience vnto his Maiestie is inuiolable and cannot bee dissolued. This will be euident vnto you by a compendious recitall of the cheife parts and duties of Allegiance frõ a Subiect to his Prince. And we cannot learne these duties from a better Master, then God himselfe, who hath so exactly taught them in his sacred word.

The generall duty which God enioyneth vpon all men, to eschew euill and doe good, is diffused thorough the particular duties of euery man; whether it be the dutie of a seruant vnto his Master, of a sonne vnto his Father, or of a subiect vnto his Prince. And in the Allegiance of a Subiect vnto his Soueraigne, the euill he is to eschew, is

euill in action, for hée is not to
b Pſal.105. b touch him with any hurtful touch,
c 1.Sam.15. nor to c ſtretch out his hand againſt
his ſacred perſon, nor ſo much as to
affright or diſgrace him by cutting
the lappe of his garment: Euill in
d Exod.22. words, for d hee is not to curſe his
ruler: Euill in cogitations, for he is
e Eccleſ.10. not to e curſe the King in his
thought. So likewiſe the good
which he is to doe out of obedience
f Rom.13. vnto his Prince, is in deed, by f pay-
ing tribute vnto him for his Regall
ſupport, by fighting his battailes
with *Ioab*, aduenturing his life
with *Dauid* to vanquiſh his ene-
mies: in ſpeech, by reuealing with
g Eſter.2. religious g *Mordecai* the treaſona-
ble deſignements of *Bigan* and *Te-*
h 1.Timoth.2. *reſh*, by powring out prayers h and
ſupplications for his welfare: in
thought, by eſtéeming, and honou-
ring him from the heart, and out of
i Rom.13. i conſcience as the k anointed of the
k Eſay.45. Lord, Gods holy ordinance, and
l Pſal.82. Miniſter, and as a l God vpon earth:
for this is to obey him for the
m Lords

[m] Lods ſake, to feare God, honour the King [n]: when we feare God, by whom the [o] King raigneth, and his throne is eſtabliſhed.

[m] 1.Pet.2.
[n] 1.Pet.2.
[o] Pro.8.

Now if the Subiects of our Soueraigne out of their Allegiance vnto his Maieſty, are not to lay violent hands vpon his ſacred perſon, but to ſuccour and defend him euen with the hazard of their liues: not to curſe him with their tongues; but to bleſſe him by prayers and ſupplications, and preſerue him by diſcouering all attempts, againſt his life and dignity: not to harbour in their ſoules any euill thought of him; but from their heart to honour him as Gods Vicegerent here vpon earth: and the bond of this allegiance (as the ſecond ground of kingly Soueraignty auerreth) is inuiolable, and cannot by any meanes bee diſſolued: then although the Pope doth arrogantly preſume to diſcharge them from their allegiance vnto his Maieſtie, to abſolue them from their oathes

of obedience, to giue licence vnto them to beare armes against him, and offer violence vnto his person, to excommunicate and depose his Maiestie; **all these impious and irreligious practises are in vaine, & notwithstanding**, they are not to depose, or murther his Maiesty, or any way to offer violence vnto his sacred person, crowne, and dignity; but to defend him against all conspiracies, to reueale all treasons against his Maiesty, and beare vnto him faith and true allegiance.

Philalethes. I do now fully conceiue how the two props & pillars of supreame authoritie in his excellent Maiesty, which you haue proposed, doe breifly and as it were by way of Epitome, comprise all the cheife and materiall points of the oath: and although I am most assured in my conscience of their firmenes, & immoueable stabilitie in the truth; yet to bee the more enabled for the iustifying of them vnto others, I would request you to shew how

how these pillars are supported, and vpon what foundations they are built.

Theodidactus. Hereunto I doe willingly condiscend, and will first discouer vnto you the foundations of the first proppe, or pillar; Our Soueraigne Lord King IAMES receiuing his authoritie only from God, hath no superiour to chastise, and punish him but God alone.

The auncient practise of this Kingdome is cleare for this truth: *Bracton* * twenty yeares cheife Iustice vnder *Henry* the third, in his * customes of *England* saith: there are vnder the King freemen, & seruants are subiect vnto his power, as also whatsoeuer is vnder him; and he himselfe is subiect to no man, but onely vnto God. And againe: if there be any offence committed by him forasmuch as there is no breue to enforce, or constraine him, there may be supplication made that hee would correct, and mend his fault: which if he shall not do: it is abundantly

* Ball.

* 1. Centenas rubrica. 35.

Et ipse sub nullo nisi tantum sub Deo.

dantly ſufficient puniſhmēt for him that he is to reſpect God a reuenger: for no man may preſume * iudicially to examine his doings, much leſſe to oppoſe them by force and violence. **And this is no other kingly Soueraignty then God himſelfe hath giuen vnto his Maieſtie,** I counſell thee (ſaith God by the mouth of p *Salomon*) to keepe the Kings commandement, and that in regard of the oath of God: be not haſty to goe out of his ſight, ſtand not in an euill thing, for hee doth whatſoeuer pleaſeth him. Where the word of a King is, there is power, and who may ſay vnto him, what doeſt thou? **An euident teſtimony that as Kings are ſubiect vnto God, whom,** q We are to obey rather then men, **ſo they are ſubiect onely vnto God, and haue no mortall man their Superiour, who may require of them an account of their doings, and punish them by any iudiciall ſentence.**

* *Diſquirere.*

p Eccleſ. 8.

q Act. 5.

And this diuine veritie was not onely

onely taught by *Salomon*, but likewise by his father *Dauid*; who out of a consideration of the eminencie of his Regall authoritie, subiect only vnto the seuere iudgement of God, powreth out before him this penitent confession: r against thee, against thee only haue I sinned. Against thee only: for he was a King (saith * *Ambrose*) not bound vnto law, because Kings are free from the bond of crimes, and are not called vnto punishment by any lawe, being safe by the power of command: therefore *Dauid* sinned not against man, vnto whō he was not obnoxious, in regard of punishment, but of admonition only and reproofe, vttered in the name, and by the authority of God himselfe.

r Psal. 51. 6.

* *Apol. Dauid Cap 4. & l. 2. Epist. 7. Epist. & Serm. 16. in Psal. 118.* with whom doe agree, *Arnob. Cassiod. Beda. Gloss. ord. Enthymi. in 51. Psal. & Dydim. Cyrill, Nicetas in Aurea catena in 50. Psalm.*

Hereupon the Prophet *Nathan* hauing vsed this preface (thus saith the Lord) admonished King *Dauid* that he should expiate his sinne by repentance, but hee gaue no sentence against him whereby according to the lawe he might bee adiudged

2. Sam. 12. *Leo 4. 2. q. 7. c. Nos si competentur.*

iudged vnto death. For if *Nathan* had giuen any such sentence against *Dauid*, he should haue had power to depriue him of his life, and so of that which he enioyed by his life, his Regall authoritie, which God only can take away from Princes, because he alone bestoweth it vpon them.

For from whence haue they receiued their Soueraignty to bee here vpõ earth as Gods ouer men? God himselfe answeareth, [f] I (and not any Creature whatsoeuer) haue said yee are Gods; [g] as by my word the world was made: so are ye appointed by the same word to rule the world, Who hath giuen vnto them their kingdomes? the most high, [t] hee ruleth in the kingdome of men, and giueth it to whomsoeuer hee will. What power hath seated them in their thrones? The power of the Almighty, [u] Reges (as the vulgar translation readeth it) collocat in solio, he placeth Kings in the throne. And by whõ do they sway

f Psal.82.

t Dan.4.

u Iob.36.

sway their scepters, and gouerne their kingdome? By Gods speciall authoritie.[x] by mee (saith God himselfe) doe Kings raigne, and decree iustice, by his immediate power who is [y] Lord and King of all the earth. And to descend vnto particulars, doth not God by the mouth of his Prophet *Nathan* tell *Dauid*: [z] I anointed thee King ouer *Israel*? doth not *Salomon* acknowledge, that [a] the Lord hath established him and set him on the throne of his Father *Dauid*? was it not the saying of the Prophet *Abiya* in the person of God vnto *Ieroboam*, [b] I will giue the kingdome vnto thee? Neither the kingdome onely, and ẏ power of Princes, but all things els proper vnto them, are after a peculiar manner Gods. Their [c] crown, their [d] anointing, their [e] scepter, and throne are Gods, and their persons adorned with all these, are so diuine & sacred, that they themselues are the [f] Angels of God, and [g] sonnes of the most high.

x Pro.8.
y Psal.47.
z 2. Sam.12.
a 1. King.2.
b 1. Kin.11.
c Psalm.21.
d Psal.89.
e 2 Chro.9.
f 2.Sam.14.
g Psal 82.

Philalethes.

Philalethes. If the persons of Princes are so sacred, and their authoritie is thus wholy from God, how is it said in the holy scriptures that some of the Kings euen now mentioned were made by the people, and so receiued their Regall power from them, and by their election? Is it not said of *Saul*, [h] *that all the people went to* Gilgal *& there made him King before the Lord*? Of *Dauid*, [i] *the men of* Iudah *anointed* Dauid *King of* Iudah, *the Elders of* Israel *anointed* Dauid *King ouer* Israel?

h 1.Sam.11.15.

i 2.Sam.5.

Theodidactus. [k] *Zadok* the Priest and *Nathan* the Prophet anointed *Salomon* King, and the Lord also anointed him, otherwise he had not beene the Lords anointed, but the anointed of *Zadok* and *Nathan*. The Lord anointed *Salomõ* as Master of the substance, and gaue vnto him Regall power; *Zadok* and *Nathan* anointed *Salomon*, as Master of the ceremonie, and declared that God had giuen vnto him this power.

k 1.King.1.

er. For outward vnction doth not conferre vpon Kings their authoritie, (when without it l Cyrus, and before the vse thereof, some of the m Patriarches ouer their families, were the anointed of the Lord;) but it is a signe onely of Soueraigntie, because if we powre oyle into the same vessell with any other liquor, it will be alway vppermost. l Esa.45. m 1.Chro.6.

The Elders then of *Iudah* and *Israel* n anointing *Dauid* King, did manifest him to bee their King; but did not giue vnto him the right vnto his kingdome, this was onely from the o Lords appointing. n 2.Sam.2. o 1.Sam.26. 2.Sam.5.

In like manner *Saul* first p anointed by the Lord to be Captaine ouer his inheritance, vpon the petition of the people q set a King ouer them by the Lord: and chosen immediately by God to be a King, as r *Mathias* was to be an Apostle by casting lots, God made him King; hee onely gaue him Kingly power, and not the people; who notwithstanding after all this, are said to p 1.Sam.16. q Ibid. r Act.1.

make

* make him King by approuing him as made by God, and receiuing him into the possession of his kingdome to exercise his Regall authoritie, whom the sonnes of † *Belial* had reiected. The people then made *Saul* king, not by giuing vnto him the right of his kingdome, but by putting him into the possession of his kingdome to raigne ouer them: For the Iewes by Gods † speciall commandement being to make such a one King, whom their Lord God had chosen, vnto whom their Lord God had giuen Regall authoritie: from their Lord God, and not from themselues, from heauen and not from earth, was the Soueraignitie of their Princes.

* Heb. *Thamlic Constituere Regem. Est verbum tertiæ coniugationis, quod cum efferat duplicem actionem, proprie significat, facere regnare; & regnare est regiam exercere potestatem; quasi diceret, fecerunt vt regiam potestatem exerceret: Iesuita Pineda lib. 1. cap 2. de rebus Salomon.*

† 1. Sam 10. & Deut. 17.

For as in the spirituall Graces which God mercifully bestoweth vpon the faithfull, neither the outward ministerie of *Paul* in planting, nor of *Apollo* in watering, is any thing, but ‖ God giueth the increase: So in the ciuill power which God vouchsafeth vnto Princes, the

‖ 1. Cor. 3.

the people are not any thing in regard of giuing this authority, but God only is the free Donor therof.

Philalethes. Although the power of Princes is not from the people; yet it is often deriued vnto them from their noble progenitors by succession, or obtained through their owne proweſſe, and by lawfull conqueſt: how then is it onely and immediately from God?

Theodidactus. Succeſſion, and lawfull conqueſt, are Titles whereby Princes receiue their authority, they are not the originall, and immediate fountains of this authoritie. Heate, moiſture, cold, drineſſe, and our temper ariſing from them (whiles we are miraculouſly faſhioned in our mothers wombe) are preparations whereby our bodies are made fit receptacles for our ſoules; but the y Creator of our ſoule is God: So Princes haue iuſt claime vnto their Soueraigne power by the Titles of ſucceſſion and conqueſt; but the prime y Eccle. 12.

authoꝛ of their power is God. In-
z *Apol. cap.* 30. de illis eſt poteſtas (ſaith z Tertul-
lian) vnde ſpiritus: thence haue
they their power whence their ſpi-
a *Lib.* 5 *contr. Her.* rit. And before him a *Irenæus*: Cu-
jus juſſu naſcuntur homines, eius
juſſu conſtituuntur Principes: By
whoſe appointment they are born
men and made reaſonable Crea-
tures, (and that is by God onely
b *Lombard. l.* 2. *Sent. diſtin.* 17. who b infuſeth into them their ſoule
by creating it) by his appointment
are they made Princes. And as they
receiue their power onely from
God, ſo foꝛ the good oꝛ euill admi-
niſtration thereof, they are accoun-
table onely vnto God, as vnto their
Superiour, and not vnto any moꝛ-
tall Creature. God onely maketh
them Kings, and God onely can
vnmake them and deiect them from
their thrones.

Philaleth. Were not the *Prieſts* a-
mongſt the Iewes Superiours vnto
their Kings to iudge, and dethrone
them, if they were delinquent?

Theodidactus. Noꝛ: rather Prieſts
were

were subiect vnto Kings, and punished by them for their offences. [c] *Abimelek* the Priest acknowledged himselfe King *Sauls* seruant. Let not the King impute any thing vnto his seruant, saith *Abimelek*, speaking of himselfe. And againe vnto King *Saul:* thy seruant knew nothing of this. And least it might be thought that these words were vttered by a timerous spirit, vnto *Saul* a [d] Tyrant; *Dauid* a religious [e] Prince calleth *Zadok* the Priest his seruant. Neither was *Salomõ* behind *Dauid* his Father in the knowledge of his Soueraign authority ouer Priests, when he deposed *Abiathar* the high Priest, [f] placed *Zadok* in his roome.

c 1.Sam.21.

d 1.King.1.

e 1.King.2.

Philalethes. Indeede the [f] text saith, *Salomon* cast out *Abiathar* from being a Preist vnto the Lord: but some attribute this fact of deposition vnto *Salomon* as hee was a Propher: because it immediately followeth in the same text, that hee might fulfill the words of the Lord against the house of *Ely*.

f 1.King.2.

Theodidactus. The fulfilling of this prophecy was not the motiue that excited *Salomon* to depose *Abiathar*, but *Abiathars* conspiracy and treason with *Adoniah*: for the words that hee might fulfill, &c. do not shew the cause why *Salomon* did cast out *Abiathar*, but the consequent of this fact, which was foretold by a Prophet, but not accomplished by *Salomon* as a Prophet. When foretell things to come as Prophets, they doe not put the things foretold in execution as Prophets: For then the [h] Souldiers were Prophets casting lots vpon Christs garment, that the Scripture might bee fulfilled; [i] *Herod* was a Prophet fulfilling the prophecy of *Ieremie*, by murthering the Innocents. And many other instances might be giuen in this kind, which I passe ouer, because the maine point which occasioneth the producing of them, the subiection of Priests among the Iewes vnto their Kings, is ingeniously acknowled-

g 1.King.1.2.

h Ioh.19.

i Matth.2.

ged

ged by some of the Iesuites. In the old testament (saith[k] one of the first and chiefest of that seditious order) vnder the law of nature, or of *Moses*, priests were subiect vnto kings.

k *Salmer. tract. 63. de potest. eccles. & sec.*

Philalethes. I haue heard of other Romanists that haue exalted the Iewish high Priests aboue the thrones of Kings, and that do alledge vnto this purpose some particular examples: As of the high Preist [l] *Azaria*, who with foure-score other Preists [m] *valiantly* assailed King *Oziah* stricken with the leprosie, for burning incense vnto the Lord; [n] did thrust him by force out of the Temple; according to the Leuitical [o] Law against Lepers, constrained him to go out of the citie, and deprined *him* * *of his kingly authoritie*. Of [p] *Iehoida*, who being cheife Priest, caused Queene *Athalia* to be slain, because she * maintained the idolatrous worship of *Baal*, and made *Ioas* king in her steed.

l 2. Chro. 26.
m *Allen. defen. Eng. Cath. c. 5.*
n *Allen ibid.*
o Leuit. 13.
* *Auctoritate regnandi. Bella. lib. 5. de Pont. Rom. c. 8.*
p 2. King. 11.
* *Foueret cultum Baal. Bellarm. lib. 5. de Pont. c. 8.*

Theodidactus. These facts of *Azaria* and *Iehoida*, if they were

ſincerely related out of the booke of God, they would make little for the ſuperiorities of Prieſts ouer Kings: for firſt the Scripture ſaith not that *Azaria* violently aſſailed *Ozia*, or did by force thruſt him out of the Temple: he was [q] compelled (without any force from *Azariah*) by the immediate hand of God, ſtriking him with leproſie, to goe out thence. And when it is ſaid, [r] *Azaria* the cheife Prieſt with others cauſed *Ozia* haſtily to depart from the Temple, this (as [*] *Ioſephus* doth teſtifie) was onely by words and admonition. And [*] *Chryſoſtome* giueth the reaſon; For the office of a Prieſt is onely to reproue, and freely to admoniſh, not to moue armes, nor to vſe bucklers, nor to ſhake a launce, neither to bend a bowe, nor to ſhoote forth darts, but onely to argue, and freely to admoniſh.

q 2. Chr. 20. 20.

r Ibid.

[*] *Antiq. Iudaic. l. 9. c. 11.* whome *Caietan* doth follow vpō the 2. Chro. 26. *visâ leprâ Sacerdotes Regem leproſum ad feſtinè egrediendum monent.*

[*] *De verb. Iſaiæ vid. dom. Ho. 4.*

Neither did *Azaria* depriue *Oziah* of his Kingly authoritie, which hée held vnto his death: for he

he was [f] sixteene yeeres olde when hee was made King, raigned two and fifty yeeres, and [*] died being threescore and eight yeeres olde. And although by reason of his leprosie [t] dwelling a part according vnto the prescript of the [u] Lawe, his sonne *Iotham* was his Vicegerent, to [x] rule the Kings house, and the people of the Land: yet vntill *Ozia* [y] was buried with his fathers, *Iotham* raigned not in his steed, hee had not the right of the Kingdome.

[f] 2.King.15.
[*] *Ioseph.l.9. Antiq.cap.*
[t] 2.King.15.
[u] Leuit.13.
[x] 2.Chro.26.21.
[y] Ibid.v.23.

Philalethes. You haue giuen a sufficient answer vnto this example of *Azaria*; but the other of *Iehoida* seemeth to haue more difficultie.

Theodidactus. In this instance likewise I shall, I trust, easily giue you satisfaction, if you wil but call vnto minde; first, how *Ahaziah* [z] Sonne of *Ioram* and [a] King of Iudah, dying, his mother [b] *Athalia* slewe all the Kings seede saue *Ioas* the Sonne of *Ahazia*, whom *Iehosheba* his Aunt, and wife vnto *Iehoida* [c]

[z] 2.King.8.
[a] 2.King.9.
[b] 2.King.11.
[c] 2.King.11.2.

hoida the high Priest, had stolne from amongst the Kings Sons that should be slaine, and hid him in the house of the Lord sire yeeres.

Secondly, that *Iehoida* not as high Priest, but as *Ioas* Vnkle by marriage, and a protector ouer him by reason of this alliance; and not
d 2.Chr.2.13. alone, but d with the Captaines of hundreds, with the Leuits out of all Cities, and with the cheife Fathers of *Israel*, brought forth *Ioas* King *Ahazias* Sonne, did put vpon him the Crowne, and declared him to be King, who was rightfully so both by the title of succession, and
e 2.Chr.23.11. e Gods owne speciall appointment.

f 2.Chro.23. 14.15. f Thirdly, after they had thus seated *Ioas* in his Regall throne; by his authority, *Iehoida* commanded *Athalia* as a bloody Vsurper of the Kingdome to be slaine: so that indeed *Ioas* the true heire of the Scepter of *Iudah*, and not *Iehoida* the Priest, punished *Athalia* vsurping the Crowne.

Philalethes. I doe now plainely per-

perceiue that ſuch as endeauour to aduance the Mytre aboue the *Crowne*, the Prieſthood aboue Regall power, haue no ground hereof in the old Teſtament: yet peraduẽture out of the new Teſtament they may alledge ſomewhat for this preposterous ſubordination.

Theodidactus. If Kings before the comming of Chriſt had ſupraem authoritie ouer Prieſts, and all ſorts of men within the circuite of their iuriſdictions: Chriſt ſince hath not diminiſhed, or embaſed this Soueraigntie. Audite Iudæi & Gentes, (ſaith Saint Auguſtine[a] ſpeaking in the perſon of his Sauiour) audi circumciſio, audi præputium, audite regna terrena, &c. Hearken ye Iewes, hearken ye Gentiles, hearken Circumciſion, hearken vncircumciſion, heare all earthly Kingdomes; I doe not hinder your ruling and raigning in this world, my Kingdome is not of this world, it is heauenly and ſpiritual, And therefore[g] Chriſt hath not made

[a] *Tract. 115. in Iohannem.*

[g] *Hom. 23. num. 13. ad Rom.*

made lawes to ouerthrow policies and States, but for the better ordering and establishing of them.

Is not this one of his enuiolable decrees promulgated by his elect seruant and Apostle h S. *Paul*, Let euery Soule be subiect vnto the higher powers?

h Rom. 13.

Philalethes. What higher powers?

Theodidactus. Such as beare the Sword, to whome tribute is due. And hence * *Augustine*, *Chrysostome*, * and almost all the Auncients, haue vnderstood *Paul* to speake, *tantùm*, onely of secular powers.

* Iesuit. Perer. disput. 10. num. 12. ad Rom.

* Atque omnes ferè veteres.

Philalethes. Who are subiect vnto these higher secular powers?

Theodidactus. Euery Soule, * although an Apostle, an Euangelist, a Prophet, whosoeuer he be. This the Apostle S. *Paul* himselfe did testifie in his owne person, who stood at Cæsars iudgement: where (saith he) δεῖ με κρίνεσθαι, I ought to be iudged, vnto whose sentence out of duty I am to submit my selfe.

* Chrysost. in 13 ad Rom. in. with whom Theodor. Theoph. Oecum. doe accord. in Act. 25.

And no maruell if S. *Paul* acknow-

knowledged himselfe subiect vnto Cæsar, whē his Master Christ paid vnto him tribute, and confessed one of Cæsars subordinate Magistrates k *Pilate*, to haue power ouer him, and that giuen from aboue. k Ioh.19.

Our eternall l high Priest, as man thus humbling himselfe vnder the commaund of ciuill powers; his cheife Disciple S. *Peter* also writeth vnto his fellow Presbyters, whom hee exhorteth m to feede the flock of God, that they would submit themselues vnto the n King as vnto the Superiour. l Heb. m 1.Pet.5.2. n 1.Pet.2.13.

Philalethes. These two exhortations of S. *Peter*, that his *Fellow presbyters* would *feede the flocke of God*, and also *submit themselues vnto Kings*, seeme to be repugnant one to the other: For Kings that haue giuen their names to Christ, are sheep of *Gods fold*, and so to o obey their spiritual Pastors, *having ouersight of them*. And if Kings are to obey their spirituall Pastors, how are spirituall Pastors subiect to Kings?

Theodidactus. o Heb.13.

p 2. Sam. 5.

Theodidactus. p All the tribes of *Israel* (and therefore the tribe of *Leuie* and the Priests) witnessed that the Lord had said to *Dauid*, Thou shalt feede my people *Israel*. And King *Dauid* himselfe calleth them his sheep: Kings then are also Pastors, and all within their dominions, euen Priests themselues are sheep of their fold.

q 2 Sam. 24. *Dauid cum Angelum vidisset percutientem in plebem, ait ego peccaui, & ego pastor malignus feci, & hic grex quid fecit? Ambros. Epist. 28.*

Philalethes. This instance doth not satisfie the doubt I moued, but rather doth strengthen it: for how can Kings and Priests bee mutually Pastors one to another.

r *Lib. 2. de Sacerd.*

Theodidactus. After a diuers manner. A Pastor, or Shepheard (saith r *Chrysostme*) may with great authoritie enforce his sheep to suffer the curing of their wounds, when they are not willing hereunto, and may compell them to keep in fertile and safe pastures, if they goe astray and feed in barren places. Such kind of Pastors by a borrowed speech are Kings, who may command their subiects by the ter-

terrour, and compulsion of corporall punishments. But Bishops or Priests (as the same [r] *Chrysostome* speaketh) are to moove men by perswasion, spiritually to be cured, and not by offering [s] violence, as Lords ouer Gods heritage.

[r] *Ibid.*

[s] 2. Pet. 5. 3.

As therefore all the faithfull are to [u] submit themselues vnto another, in Christian reproofes, and admonitions; So Princes are to be obedient vnto spiritual Pastors beseeching them as Embassadours from Christ, and deliuering vnto them his heauenly message. And if Princes by this message learning what is acceptable vnto God, shall by their authority enioyne it publikely to be embraced, they may inforce the same spiritual Pastors to obey his commaund by temporall chastisements.

[u] 1. Pet. 5. 5.

A Prince sayling vnto some forraine port in his owne shippe, and guided by his owne subiects, in this maritime passage hee submitteth himselfe vnto the conduct and

and direction of the Pilot: whome notwithstanding, if he wilfully ereth in the performance of his duty, hee may seuerely punish with losse of libertie, goods, or life: So Princes in the Church, which the Auncients haue resembled vnto a shippe, walking towards the port of Heauen, they are to hearken vnto the meanest of Gods Seruants, sincerely declaring vnto them the sacred will of God; yet if they shall publish rather their owne errours then Gods truth, or otherwise offend, Princes may correct and punish them, and they are patiently to obey.

Princes then owe obedience vnto Gods direction vttered by his Embassadors for the saluation of their Soules, by reason of which precious benefit[x] ordinarily attending their Ministery, nothing (saith* *Ambrose*) is more excellent, nothing more sublime then a Bishop. And againe, Gods Ministers owe obedience vnto Princes, and are

x Ioh. 20.

*De dignitat. Sacerd. c. 3.

are subiect vnto their coercive punishments; who are free from all punishments that man may inflict. In which respect * *Tertullian* in the name of all the Christians in his daies, saith, We honour the Emperour in such sort as is lawfull for vs, and expedient for them as a man next vnto God, and obtaining from God whatsoeuer hee hath, and onely inferiour vnto God.

* *Ad Scapulam.*

Philalethes. Did any other Fathers of the Primitiue Church acknowledge this eminent Soueraignetie in the Emperours of those times?

Theodidactus. As many as had occasion to write hereof. * *Optatus* saith, There is not any man aboue the Emperour. * *Chrysostome* saith of the Emperour *Theodosius*, Hee had no man equall vnto him vpon earth, hee was the toppe and head of all men vpon earth. y *Cyrill* writeth vnto *Theodosius* the younger: *Vestræ serenitati*, vnto your excellencie there is no state equall, much

* *Lib. 3.*

* *Hom. 2. ad pop. Antioch.*

y *Præfat. 1. aduers. Iulian.*

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lesse

z In para. nec. nu. 1. & nu. 21.

lesse Superiour. z *Agapetus* affirmeth of the Emperour *Iustinian*; he hath an higher dignity then any man; hee hath not vpon earth any higher then himselfe.

Philalethes. If the auncient Fathers of such different times, (for betweene *Optatus* and *Agapetus* there were neere two hundred yeeres) almost in the same phrase of speech so extolled the dignitie of the *Emperour*; when did the Bishop of *Rome* challenge his pretended *Eminencie* aboue the Emperour?

Theodidactus. Not fiue hundred yeeres after Christ: For then *Pelagius* the first Romane Bishop of that name, thus writeth vnto *Childebert* King of *France*: a with how great study and labour are wee to striue, that for remouing the scandall of suspition, we may Minister the obsequiousnesse of our confession vnto KINGS, vnto whome the holy Scripture commaundeth vs to be subiect. Neither fixe hundred

a Epist. 16. ad Childeb tom. 1. Concil.

dred yeeres after Christ: for about that time [b] *Gregorie* the great likewise Bishop of *Rome* religiously confessed, that power was giuen from aboue vnto the Emperour aboue all men. And then reckoning himselfe in this number of all men [c] addeth, I being subiect vnto your commaund, not out of fained humility, but out of conscience and duty on both parts haue paied what [d] I ought, because I haue *yeelded* obedience vnto the Emperour, and not holden my peace in what I thought for God. Nay nine hundred yeeres from Christ, the Bishops of Rome were in such subiection vnto the Emperours; that euen in that age the Emperours punished them with the deprivation of their Bishopricks if they were criminous; as *Otho* the Emperour deposed *Iohn* the 22. for his impure and vitious life.

[b] *Lib.2.Epist. Epist.61.*

[c] *Ego iussioni subiectus.*

[d] *Quod debui.*

Philalethes. At what time then did the Bishoppe of *Rome* first so farre exalt himselfe aboue the Em-

perours, as to presume to depriue them of their Imperiall crownes, & depose them from their thrones?

Theodidactus. Moze then a thousand yeeres from the ascention of our blessed Saniour. Gregorie the seuenth otherwise called Hildebrand, chosen Bishop of Rome c about the yeere of our Lord 1073. was the first that did attempt this prophane and scandalous outrage against the Emperour *Henrie* the fourth.

c *Bellar. in Chro.*

I read and read againe (saith f *Otho Frisingensis* an Historian, liuing neere the times of *Hildebrand*) the gestes of the Romane Kings and Emperours; and g no where I finde any of them before this man (*Henry* the fourth) excommuniced by the Bishop of *Rome*, or depriued of his kingdom. And the ill successe of the theise Actors, in this furious attempt of deposing this Emperour, might well haue discouraged the Bishops of Rome in succeeding ages to med-

f *Lego & relego. Lib. 6. cap. 25.*

g *Nusquã inuenio quemquam ante hunc.*

dle

dle againe with such vngodly enterprises. *Rodulph* Duke of Suevia, whom (at the instigation of *Gregorie* the seauenth) some of the Princes of Germanie had set vp to take the Empire from *Henry* the fourth by force of armes, in fighting against this Emperour hee lost his right hand: and when by reason of that and other wounds, hee was ready to breath out his distressed soule, [h] looking on the stumpe of his arme, and fetching a deep sigh, he said vnto the Bishops that were about him, Behold, this is the hand wherewith I did sweare allegiance to my Soueraigne Lord *Henry*. And Pope *Hildebrand* himselfe (whilest he was in contention with the same Emperour to depose him) by the consent of his owne people the Romanes [i] was depriued of his Popedome; and afterward lying at the point of death, hee [k] called vnto him one of the twelue Cardinals whom he loued aboue the rest, and confessed vnto God, Saint *Peter*

[h] *Vespergens. Anno* 1080.

[i] *Sigeb. Anno* 1084.

[k] *Sigeb. anno* 1085.

and the whole Church, that he had greatly sinned in the Pastorall charge which was committed vnto him, and that at the instinct of the Deuil he had stirred hatred and heart-burning amongst men. For Hildebrands deposing of Henrie the fourth, was like the violence of a tempest, which stirred vp so many calamities, so many schismes, so many perills of bodies and soules, that it alone (saith Otho Frisingensis) thorough the feircnesse and continuance thereof, may sufficiently proove the greatnesse of mans miserie.

Found this written of him

* Chron. lib. 6. Cap. 36.

Philalethes. Two most remarkeable examples: they do clearely illustrate that speech of the wiseman, *Take not part with the seditious, for who knoweth the ruine of them both?* But all this while you haue declared only the truth of the first principle of *Kingly Soueraigntie* in his excellent Maiesty; That receiuing *authority immediately from* GOD, *he hath no Superiour to punish him,*

him, or chastise him, but God alone: I would therefore now intreate you to take the same paines in establishing the second principle of his supreme power; *The bond of his subiects in obedience vnto his Maiesty is inuiolable, and cannot be dissolued.*

Theodidactus. The principall meanes whereby the seditious sonnes of Belial doe pretend that this sacred bond may be dissolued, are either supposed crimes in the persons of Princes, as Tyrannie in gouerning, Infidelity, Heresie, Apostasie; or Episcopall acts of the Bishop of Rome, as his dispensations and excommunications.

Philalethes. How do you proue that tyranny in gouernement doth not vnloose this bond?

Theodidactus. Was not Saul a c Tyrant in hunting after the soule, and d seeking the life of *Dauid*, who was most faithfull vnto him amongst all his seruants, whom he himselfe confessed to haue e rendered vnto him good for euill?

c 1. Sam. 24 13.
d 1. Sam. 22. 23.
e 1. Sam. 22. 13.
f 1. Sam. 24. 18.

Was hee not a bloody oppressor in commaunding Doeg, without any iust cause of offence, violently to runne vpon a the Priests, and to slay fourescore and fiue persons, that did weare a Linnen Ephod; to smite *Nob* the city of the Priests, both Man, and Woman, both Child and Suckling, both Oxe, Asse, and Sheepe, with the edge of the sword?

a 1. Sam 22. 18. 19.

The blood of so many Innocents did crie vnto God for vengeance, and by his special commandment (b who so sheddeth Mans blood, by man his blood shall be shed) deserueth death: yet *Dauid* not an ordinarie or priuate man, but by GODS owne appointment designed vnto the Kingdome, a cheife captaine and a leader in the Kings battailes, the Kings sonne in law, when he had Saul deliuered into his hands, and was encouraged by his seruants to destroy him, said vnto them, c The Lord keepe mee from doing that thing vnto my

b Gen. 9. 6.

c 1. Sam. 24. 6.

my Master the Lords anointed, to lay my hand vpon him: for hee is the Lords anointed: and after vnto Saul himselfe, [d] Wickednesse proceedeth from the wicked, but mine hand bee not vpon thee: And againe vnto Abishai, when the Lord another time had closed *Saul* into his hand; [e] Destroy him not, for who can lay hands vpon the Lords anointed, and be guiltlesse? Which pious and religious acts of *Dauid* towards *Saul* amongst the Israelites Optatus hath elegantly described the more effectually to commend them vnto Christians: Dauid (saith [e] Optatus) had the occasion of victorie in his hands: hee might haue cut the throate of his vnwary, and secure aduersary, without any labour; hee might without shedding of blood, without any conflict, haue changed a publique warre into a priuate slaughter: and his men, the victorie, occasion, and opportunity encouraged him: hee began to drawe his sword his armed

[d] Vers 14.

[e] 1. Sam. 26. 9.

[e] *Lib. 2. aduers. Parme.*

med hand was mooving towards the throate of his enemie; but the perfect remembrance of GODS commandements stayed him: hee withstanding his men, and the occasions inciting him, in effect thus speaketh vnto them; O victorie, thou doest in vaine prouoke, and inuite mee with thy triumphs: I would willingly conquer mine enemie, but I must rather keepe GODS Commandements. I will not (saith he) lay my hands vpon the Lords anointed. And so he repressed his hand together with his sword; and whiles hee feared the oyle, saued his enemie.

Philalethes. Our blessed Sauiours own precept and commandement is cleare enough for the preseruing of the liues, or of any thing else belonging to our enemies:

a Math. 5. a *Loue* (saith he) *your enemies, blesse them that curse you, doe good to them that hate you, and pray for them that hurt you and persecute you.*

Theodidactus. You say well that

that these words are Christs precept or commaundement; our Sauiours preface vnto them (Ἐγὼ λέγω ὑμῖν, I say vnto you, it is my decree) doth sufficiently proone it: and the words immediately following them (that you may be the children of your Father which is in heauen) are a most forcible motiue to stir vs vp readily, and with alacrity to yéeld obedience vnto this commaundement. Although then Kings and Princes thorough their tyranny, perception, and oppression, should be our enemies, as Saul was vnto Dauid (thine [b] enemie saith Abishai of Saul vnto Dauid:) yet wee are to loue [c] them from our hearts, to blesse and to pray for them with our tongues, and to do good vnto them by our actions. For these duties by our Sauiours commaundement are to bee performed of vs vnto priuate men that are our enemies? much more vnto publique persons, the Princes and Potentates of the Earth.

[b] 1. Sam. 24.

[c] *Saluator tria præcipit inimicis exhibenda: quorum primum diligere ad Cor pertinet, secundum nempe benefacere ad opus, tertium benedicere, i. bene precare & orare ad linguam. Lauss. cap. 40. Conco.*

That

d 1. Tim. 2. That elect vessell Saint Paul exhorting vs to bleſſe all men by our praiers, ſupplications, and interceſſions; preſently mentioneth Kings and all that are in authority, as perſons for whom after a more ſpeciall manner we are to powre out our ſupplications vnto God. Likewiſe Tertullian e teaching that according vnto the Christian doctrine, to wiſh euill, to doe euill, to thinke euill, is indifferently forbidden vs towards all men; thence inferreth, if wee are not to offer the leaſt of theſe injuries to any man, much leſſe to him that is ſo highly aduanced by our God, ſpeaking of the Emperour.

e *In Apolog. cap. 36.*

Philalethes. Who was this Emperour of whome *Tertullian* ſpeaketh?

Theodidactus. It was Seuerus for vnder him ſaith f *Hierome Tertullian* flouriſhed.

f *In Catalog.*

Philalethes. Was this Emperour a Tyrant in his gouernment?

Theodidactus. Yea, an vnbe-

leeuing

léeuing Tyrant, an infidell, that did grieuously persecute the Christians, whom he did [a] afflict with the fist famous persecution.

[a] *Seuerus quintâ post Neronem persecutione Christianos excruciauit; OROS. & BARO. ann. CHR 205. Seuissima persecutione.*

Philalethes. Then I perceiue by *Tertullians* iudgement, that not only Tyrannie, but likewise tyrannie ioyned with infidelitie, doth not vnloose the bond of duty and obedience from Subiects vnto their Soueraigne.

Theodidactus. You may learne this truth from a more auncient and authentique author then Tertulian, euen from the blessed Apostle Saint Peter. This holy seruant of GOD writ his first Epistle in the [b] time of Claudius the Emperour, and did direct it vnto his Countrymen the Iewes [c] here and there throughout Pontus, Galatia, Cappadocia, Asia, Bythinia, which were regions then subiect vnto the Romane Empire. For many yeers before Claudius raigne, Pompey [d] the great made these reigons Romane Prouinces.

Baro. to. 1. an. 45.

[b] *The Rhemists in their table of Peter.*

[c] 1. Pet. 1.

[d] *Sigon Commen. in l. 2. Sulpitij.*

And

And because some Seducers (as e Iosephus witnesseth) had perswaded the Iewes vnder a pretext of maintaining their liberty, that tribute was not to be payd to Cæsar, neither any mortall man was to be accounted as a Prince, or Lord ouer them but GOD only: Saint Peter exhorteth them so to be f as not hauing their libertie, for a cloke of maliciousnesse, but as the seruants of God, and to feare God, but yet to honour the King also. And although Magistrates bee men, and so their ordinance, in regard of the persons in whom it doth reside, but humane; yet to submit themselues vnto them for the Lords sake, from whom they receiued their authority.

e *Iudaic antiq. lib.18.Cap.1 & lib.2.de bello Iudaic.c.12.*

f *1.Pet.2.16 & 18.*

Philalethes. This *King* whome Saint *Peter* would haue his brethren the Iewes *to honour*, and that as *Supreame*, cannot bee any other then the Emperour *Claudius*, vnder whom (as you haue shewed) Saint *Peter* writ his Epistle, and whose subiects

ſubiects were the inhabitants of *Pontus*, *Galatia*, *Cappadocia*, *Aſia*, *Bythinia*, vnto whome Saint *Peter* inſcribed his Epiſtle. And Saint *Peter* might well tearme this Emperour a King, becauſe the Romane Emperours (ſaith *Appian*) *were in all their deedes and actions Kings.* *Præfat. Hiſt.*

Theodidactus. Your collection and inference is very firme, and full of truth: and therefore Saint Peter exhorteth his brethren the Iewes (himſelfe reſiding a then at Rome) to ſubmit themſelues, and to bee ſubiect vnto a profane Infidell, a cruell Tyrant. For Claudius vpon the ſight of the leaſt [b] prodigie, worſhipped the heathen Gods after the cuſtome of the auncient Romanes: hee was naturally [c] ſo mercileſſe and giuen to blood-ſhed, that he would haue tortures in examinations, puniſhments for *Paricides* executed in his owne preſence: hee had moſt cruell ſearchers of all that came [a] *Baro. anno 45. Rhemiſts in their table of Peter.* [b] *Suet. C. 25.* [c] *Cap. 34. Suet.*

but

but to salute him, sparing not any Sexe or Age; delighted to see the faces of Fencers (whose throats he had caused to be cut for stumbling by chance in their sword-fights (as they lay gasping and yeelding vp their breath: a hee was excessiuely giuen to the wanton loue of Women, and was b so inthralled vnto his wiues and freemen, that, as it was commodious vnto them, or stood with their affection, he granted honourable Dignities, conferred the conducts of armies, and decreed impunities or punishments.

a *Suet. c.* 33.

b *Suet. c.* 29.

Vnto such an vnbeleeuing and bloody oppressour, S. Peter earnestly exhorteth the beleeuing Iewes to yéeld obedience.

Philalethes. After what manner? In outward shewe and appearance onely of constraint, and because (*Willed they, nilled they*) they were to obey?

Theodidactus. No: for S. Paul writing his Epistle vnto the Romanes * liuing vnder the same Empe-

* *Rhemists in their table of Paul.*

rour,

rour, commandeth every soule to be subiect vnto the higher powers, and not because of wrath, not out of feare of outward force, or violence, but for conscience sake; and for that these higher powers are the Ordinance of God, the Ministers of God. And this is, as the same Apostle elsewhere admoniseth, to yeeld obedience vnto them from the heart, as serving the Lord, and not men. c Rom. 13. d Colos. 3. Ephes. 6.

Which heauenly doctrine of the Apostles, was afterward often iterated by the Fathers of the Primitiue Church in their writings, lest by the fraud of Sathan it might slip out of the minds of the faithful. Iustine Martyr in the name of the Christians in his dates, saith vnto Antoninus an vnbeleeuing Emperour, and a persecutor, We only adore God, and in all other things (not of constraint) but cheerefully performe seruice vnto you. And Augustine, The powers that are, are of God: hence wee honour

e Persecu. quarta sub Antonin. Bellarmin. Chronol.
f Apol. 2 ad Antonin. Imper.

honour a Gentile, placed in power although he himselfe who holding Gods order giueth thankes vnto the Deuill, bee vnworthy: for the power requireth it, and deserueth honour, as ordained of GOD.

Philalethes. Howsoeuer Infidelity doth not dissolue the bond of a subiect in dutie and allegiance vnto his Soueraigne, yet may not Heresie and Apostasie?

Theodidactus. Constantius, Valens, Valentinianus the younger, were Arrian heretiques: yet wee read not that they were reiected by Orthodoxe Christians as vnlawful and vsurping Emperours. And (which is worse) was not *Iulian* an *Apostata*, an Idolater? yet Christian souldiers serued this vnbeleeuing Lord; and when he said goe forth to fight, inuade such a Nation, they obeied.

a *August. in Psa. 124.*

Philalethes. Some say this was for want of strength, and forces to resist.

Theodidactus. They could not want

want strength, when the greatest part of Iulians army were Christians, as it appeared instantly vpon his death by their ioynt exclanation vnto Iouinian his successor. For this army chooſing Iouinian Emperour, and he refuſing to haue any Imperiall commaund ouer them, becauſe hee was a Christian, and they Pagans: b all of them with one voice made anſwer, And wee are Christians. It was not then for want of power they obeyed, but rather, as c Auguſtine writeth of them, they were ſubiect vnto *Iulian* their temporal Lord, for his ſake that was their eternall Lord and Master, and out of obedience vnto his commandements.

b *Ruffin. lib. 2. hiſt. cap 1.*

c in Pſal. 124

If ſubiects are obliged in duty and out of conſcience cheerefully to obey Tyrannous, vnbeleeving, heretical, Apoſtaticall Princes, as Powers ordained of God; with what alacrity then ſhould wee bee in all things obſequious vnto our gracious and religious Soueraign:

Gracious as beeing like vnto God whose Vicegerent he is in this, that his clemencie and mercy is ouer all his workes: Religious, in that he is a zealous propugner of the auncient and Catholique faith not only by his Kingly power and authoritie, but likewise by the learned pen of a learned writer.

Notwithstanding some are so blinded with the Romane superstition, that they are ready vpon some pretended acts of the Bishoppe of Rome, as vpon his dispensations, or excommunications, to renounce their obedience vnto so mercifull, and pious a Prince.

Philalethes. May not then the Bishop of Rome either by dispensing with the *Law*, which bindeth subiects vnto obedience; or with the *Oath*, whereby they sincerely sweare to performe this obedience vnto his excellent Maiesty; vnloose the bond of their allegiance?

Theodidactus. The Bishoppe of Rome cannot dispense with the law of

of Nature; which from the first beginning of the reasonable Creature is vnchangeable; nor with the morall lawe of GOD, whose precepts are indispensable. But the duty of subiects in obedience vnto their Soueraigne, is grounded vpon the law of Nature; beginning with our first beginning. For as we be borne Sonnes, so we are borne Subiects; his Sonnes, from whose loynes, his Subiects in whose Dominions we are borne. The same duties of subiects are also entoyned by the morall lawe, and particularly (as you shewed in the verie entrance vnto this our Conference,) in the first commaundement, Honour thy Father and thy Mother: where as we are required to honour the Fathers of priuate families, so much more the Father of our country & the whole Kingdome. And as the Bishop of Rome cannot dispense with these lawes imposing vpon vs obedience vnto his Maiestie, so neither

a *Aquin.* 1. 2. q. 94. art 5.

b *Idem.* 12 qu. 100. art 8

with the oath we take to preseuere in this obedience. When *Dauid* said, I haue[e] sworne that I wil keep thy righteous iudgements, if the Bishop of Rome had béene then in his fulnesse of power could hée haue dispensed with this oath? And so if any now, by the example of Dauid, sweare to kéepe Gods righteous iudgements of not committing adulterie, or of honouring their Parents, and Magistrates; he cannot frée them from this oath: but if wée violate both these commandements, we are as well Rebels as Adulterers.

e Psalm. 119.

Philalethes. Are not the excommunications of the Bishoppe of Rome of more force to loose the bond of allegiance, then his dispensations?

Theodidactus. These likewise haue no power to worke this effect. Excommunication vpon a contempt vnto the Church doth not make a man worse then an [d] Ethnike: but you haue heard that both

d Mat. 18.

Saint

Saint Peter and Saint Paul earnestly exhort vs to bée subiect vnto heathen, and Ethnicke Princes; and therefore wée may also yéelde obedience vnto excommunicated Princes: besides excommunication (according to the doctrine of the [c] Romanists themselues) doth not héere a seruant from obedience vnto his Master, or a sonne vnto his Father. And Kings are as Masters, and Subiects as seruants; for so Dauid calleth Saul his [f] Master, and styleth himselfe his [g] Seruant: Kings are as Fathers, and subiects as Sonnes: for so King Ezechias was a Father ouer the Fathers of his people, euen the Priests, and therefore much more ouer the rest of his subiects. As then excommunication doth not dissolue the bond of dutie betweene Fathers and Sonnes, of seruice betweene Masters and Seruants, no more doth it the bond of fidelity betwéen Princes and their Subiects. And so at length I haue proued vnto you,

[c] *Aquin. in sup. quæ. 33. Tolet Inst. Sacerd. l. 2. c. 9.*

[f] 1. Sam. 24. 11.
[g] 1. Sam. 2. Chro. 20. *Debora* a mother in Israel. Iudg. 5. 7.

that neither supposed crimes in Princes, as Tyrannie, Infidelitie, Heresie, Apostasie; nor the Episcopall acts of dispensation, and excommunication; and so in effect, that nothing can free subiects from their fidelity and allegiance vnto their Prince.

Philalethes. Nothing! The *seale* of *confession* doth at least in part free some subiects from speciall duties of obedience vnto their Soueraign; as Priests from reuealing treasons and conspiracies which they know as *Ghostly Fathers*, from the penitent. For if conspiracies or treasons bee knowne vnto a Priest in confession, the bond thereof doth bind him to conceale it, [b] because they are knowne vnto him as vnto GOD, whose Vicar hee is in hearing the humble confessions of repentant Sinners.

[b] *Aquin. in sup. quæ. 11. Art. 1.*

Theodidactus. If Priests in confessions doe vnderstand of treasons and other enormous offences, endangering the publike safety of the Church

Church or Common weale, as GOD, and as his Vicars; then they are to imitate GOD, whom they would represent, in the discouering of these greiuous crimes. For GOD alwaies doth after a miraculous manner, (and as it were) by his owne immediate finger bring to light crying sinnes, when they are done in secret, and for a time are inwrapped in darknesse.

Did hee not by the birds of the aire detect the murder of * Ibycus? And because the Persons of Princes are more sacred then the persons of priuate men, GOD hath made a special promise in his word, that hee will detect c Curses, conceiued onely in the heart, against Kings, by the foules of the Heauen, (that is) after a strange and miraculous manner; if by ordinarie meanes they shall not bee reuealed. And therefore some Priests of Fraunce haue detected intendments of treason, onely in

* *Ibycus vt periit vindex fuit altiuolans grus. Auson.*

c Eccl. 10. 20.

thought, heard by them in confession: and the Authors of these intendments haue béene punished with death. A Gentleman of Normandy in France, confessed vnto a Frier Minor, that hee had once a resolution to murther King *Francis*, and that he repented of his wicked purpose. The Frier gaue him absolution, but reuealed his wicked purpose vnto the King: and after deliberation had therof in the Parliament of Paris, the Gentleman was executed; and the Fryer not punished with any censure of the Church for his detention.

f *Bod in. lib. 2. de Repub. c. 5.*

Priests then are in GODS stéede, whilest they heare Penitents confessing their sinnes, not to conceale these sinnes if they bée enormous and dangerous vnto the publique state; but according to their commission; (whose sinnes ye a remit, they are remitted) to declare vnto them the remission of their sinnes as they are offences onely against GOD, and before his

a Ioh. 20.

his heauenly Tribunall.

Philalethes. But the *lawe of the Church* commaundeth Priests to conceale all such sinnes as come vnto their knowledge by way of Confession.

Theodidactus. This Lawe of the Church is but the Lawe of Pope [b] Innocent the third, cited in the decretalls (for hee is the most auncient author that the [*] Romanists can alledge for their seale of Confession:) But were it a Law of the whole Church, it is but an Ecclesiasticall Law. Now if duties inioyned by GOD himselfe in his morall Lawe, as not to doe any manner of worke vpon the Sabbath day, may be omitted by our [c] Sauiours commaundement to saue the life of a beast: May not some things imposed onely by an Ecclesiasticall Law, bee neglected for sauing the life of a King, vpon whom so many liues depend? So that neither the seale of Confession doth free vs from any part of

[b] *C. Omnis vtriusq; de Penitent & Remiss.*

[*] See *Valentia Tom. 4. disp. 7. q. 13. p. 1.*

[c] Mat. 12.

of the duties of allegiance vnto our Soueraigne.

Philalethes. If the bond of Allegiance from subiects vnto their Prince is so inuiolable, that nothing, no not *the seale of Confession*, can dissolue it; is there no meanes to stay the fury of a *Soueraigne Commander*, if he should be so Tyrannous, and profane, as to endeauour to oppresse the whole Church at once, & vtterly to extinguish the light of *Christian Religion*.

Theodidactus. Princes in their rage may endeauour wholly to destroy Christs Church: but in vaine; because Christ hath so built it vpon a [d] rocke; that the strength and gates of hell shall not euer so farre preuaile against it, as quite to vanquish it. And when they doe labour to effect so hainous an impietie, the onely meanes wee haue to appease their fury is serious repentance for our sinnes, which haue brought this chastisement vpon vs; and humble pray-

d Mat. 16.

er vnto GOD who guideth the hearts of Princes like riuers of waters. You knowe how before the comming of CHRIST the visible Church was onely amongst the Iewes; and that whiles they were Captiues vnder the Persian Monarches, Assuerus at the instigation of Haman sent forth a decree to [a] destroy them all both young and olde, children and women; in one day. Here the whole Church by the barbarous designement of Assuerus, seemed to be in the verie iawes of death; yet they take no armes, they consult not how to poyson Assuerus or Haman, they animate no desperate person suddenly to stabbe them; but there was onely [b] great sorrow amongst them and fasting and weeping, many lying in sacke-cloath and ashes, to humble themselues vnder the mighty hand of GOD for their sinnes, and to auert his wrath hanging ouer their heads, by the crueltie of so bloodie a Tyrant.

[a] Ester. 4.

[b] Ester. cap. 4.

And

And the auncient Christians, vpon the like occasions, imitated these Iewes. For when they were threatned by Iulian the Apostata, with an vtter extinction of Christianitie, they hindred and [c] repressed him with their teares, hauing this onely remedie against the Persecuter. If any therefore are oppressed with the Tyrannie of their supreame Gouernours, let them (saith [d] Sarisburiensis, euen in the darkenesse of Poperie) flie vnto the patronage of GODS mercy, and with deuout praier turne away the whippe wherewith they are scourged. For the sinnes of offenders, are the strength of Tyrants.

[c] Nazian. ora. 1. in Iulian.

[d] Lib. 8. cap. 20.

[*] Peccata enim delinquentium fiunt vires Tyrannorum.

Philalethes. To bee freed from Tyrannie and oppression in this world, is a temporall benefit: and many times GOD hearkneth not vnto our praiers for temporall benefits. How then are faithfull and loyall subiects to comfort themselues, against the pressures of merciless Tyrants?

Theodidactus.

Theodidactus. Their onely comfort in this case, is that which S. Augustine long since ministred vnto them. The rod of sinners (saith hée, speaking of wicked Rulers and Magistrates) lieth heauy vpon the lot of the righteous; but not for euer. The time will come when one GOD shall be acknowledged, The time will come, when one CHRIST, appearing in his brightnesse, shall gather before him all Nations, and seuer them as a Pastor seuereth his Goats from the sheep, and place his sheepe vpon his right hand, and his Goates vpon his left. And then thou shalt see many seruants, and subiects, amongst the sheepe, and many masters, and Princes, amongst the Goates: and againe many masters, and Princes, amongst the Sheep, and many subiects and Seruants amongst the Goates. So when all other helpes and comforts doe faile distressed Subiects; the day of Iudgement, the ende of all transitory

story things, will bring an ende vnto these sorrowes.

Philalethes. With this ende of all things, I pray you, let vs ende this our conference; beseeching GOD so to affect the hearts both of *Princes* and *Subiects*, with a serious and frequent cogitation of this last Iudgement: that they in Gouerning, these in Obeying, both in all their actions, and *whatsoeuer they doe*, may (with Saint *Hierome*) haue the voyce of the Archangell alwaies sounding in their eares, *Arise from the dead, and come vnto Iudgement.*

De Reg. & Monach.

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